

THE EXAMINER

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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Emancipation in Jamaica.

The following observations on emancipation in Jamaica, are from the pen of a clergyman, (Mr. Kennerly), who resided for some years among the negroes as he describes. His opportunities were ample, and the high character of the writer gives to his statements and opinions the highest authority.

No results of the emancipation have been more emphatic, or more auspicious, than the reformation in the morals and habits of the white population, and the establishment of a higher tone of public sentiment among them. Marriage is now considered a duty, and the insertion of a "wedding" clause in the "marriage act" of the island, in virtue of which, parties living in concubinage, who should be married under provisions, are regarded in law, as having been married from the commencement of the connection, and all their issue are declared legitimate.

The drinking habits of the white population are very greatly improved. There is much less of drunkenness, less hard drinking, less tippling than there used to be. This is a true of all, but emphatically so of the largest class of the white population, the overseers. A gentleman extensively acquainted with them, and familiar with their convivial usages for many years, related to us that the great reformation in the habits of the white population, was one of the most gratifying influences of the new state of things.

Under slavery, such a reform was impossible. The overseers could not resist the influences by which their office was surrounded. Invariably, and almost of necessity, they became bad drinkers, and multi-tudes of them, by the rum of distilleries, which their parents in England have ignorantly attributed their descent to the harmless and delicious fruits of the tropics. The responsibilities and duties of overseers occupy much more of their time and attention than formerly. They have not now the leisure for social, and hence not the temptation to private drinking they then had, and the intemperance that then excited only a smile, would not now be tolerated. The practice of some of the leading gentry of the island approximates to primitive temperance, eschewing the stronger liquors, they devote only to the wine cup. These tokens of improvement are quite inconsistent with any direct temperance movement. Such efforts are viewed with great contempt in its application to themselves, and are regarded as only fitting for the degraded peasantry.

The Sabbath is generally respected, so far as to induce abstinence from the occupations of life; the stores are closed, and all business ceases. There is also a greatly increased attendance of whites at the churches of the establishment generally. Few whites are connected with the dissenting chapels; they are not regarded as genteel. Other vices, kindred to licentiousness and intemperance, that were rife during slavery, are becoming discreditable, and are receding from the public eye.

In reference to color, the population is divided into three classes; the whites, the brown, and the black. Under the old regime, the white and brown classes were free, the blacks slaves. The whites were the privileged class. Bad as morals were among them, the ties of nature were not utterly disregarded. The blood of the master not seldom flowed in the veins of the slave. By a silent acquiescence, the law of slavery was revised, so far that the colored children of the planters followed the condition of their father, and were free. The sons became clerks and small shopkeepers, the daughters concubines of their father's friends. They could rise no higher. In process of time, brown men accumulated property, others became the heirs of their slaveholders or repentant parents, who not infrequently sent a favorite son to the English Universities for an education; at length, growing too powerful to be kept under, they demanded, and after a fearful struggle, which needed but the first blow, to banish the island in blood, they obtained for themselves equal rights, eight years before the emancipation conferred upon the blacks.

The progress of this class has been very rapid. Immediately after their enfranchisement, two of their number were returned to the local legislature, and others have been added at each successive election, until about one-third of the whole representation is colored members.

The prejudice that began to yield in 1830, by the concession of political rights, has receded, even more rapidly than those under its ban have advanced. No doubt it lingers in the breasts of many planters, modified, not eradicated, but it would be regarded as low and vulgar, and most impolitic, to give expression to it, or to be influenced by it in any of the courtesies and reciprocities of social life. The remembrance of the past has its painful associations for the brown man, as well as for the white, though they lie in a different direction; and it is not easy to determine which is more unwilling to yield. These two classes mingle indiscriminately in social and political parties; in public and in private, at all places, in all offices and professions, and receive from the government precisely the same considerations.

The black population have enjoyed civil rights only since the emancipation, and though some of them were free before, they are without men of large possessions, or of cultivated minds; hence their color is not represented in the learned professions, nor in the colonial legislature. The general feeling towards them, is that of the higher classes towards the lower, and is to a great extent, quite irrespective of complexional distinctions.

The physical condition of the Jamaica slaves was superior to that of the slaves in our southern States. They cultivated their own provision grounds, which were provided by law, and examined by a government in-

pector, and starvation, or hunger, for any length of time, was unknown among them. So, also, were the unnatural modes of punishment sometimes resorted to at the south as murders, maimings, brandings, gun-shot wounds, &c., &c. Yet they were subjected to stripes, and stocks, and tread-mills, and bore a yoke that throttled them at every step.

Their social and moral state was frightful. There is nothing at the south to compare with it, except it may be found on individual and isolated plantations. The negroes were thrown together on the estates to the number, often of five or six hundred, without any other elevating influences than those exerted by the overseer; they learned from him only the vices of civilization, whilst the heathenism of the original Africans was transmitted to their children.

The emancipation opened before the masses, whom it delivered, a new and unexplored world. It took them from among the beasts of the field, and restoring to them their humanity, made them "free." They have striven, many of them nobly, and though their progress has been marred by the deep, dark degradation of their brute life, and by external, adverse circumstances, it has yet been more rapid, more encouraging, and more profoundly peaceful than the most sanguine could reasonably have anticipated.

The city of Kingston is the commercial centre of the island; and the most vicious and idle portion of the peasantry—those who, during slavery, were distributed upon the estates, and their crimes punished by the driver's lash—naturally determine to it, there are found in the lower part of the city, lounging about the wharves, seeking employment or petty plunder. They often assume airs of independence and insolence towards those who employ them, and live, no one knows how, nor where. The same class of persons are found in the same localities, in all maritime cities, though not so abundantly in the higher latitudes as within the tropics. They fill one with shame for his race, and with wonder, at the depth of human degradation. Captains of vessels come in contact with these persons, and often employ them—sometimes to their cost. They are the only specimens they see of the peasantry, and they regard them as fair representatives of the agricultural laborers, with whom their complexion associates them. On their return, they communicate their disgust to the news-boy, or to an enquiring editor, and another, perhaps, well-meant testimony of an eye-witness is given to the world.

The whole rural population have homes. For the most part, they live in the same places, and, perhaps, in the same huts, in which slavery left them. These are very low, small, rude tenements, of from ten feet square, divided into two rooms, to four feet by twenty-four, divided into three or four. The posses of the house are fastened into the earth, which is slightly raised, and beaten hard for a floor, the sides are made of bamboo, cut and split to the size of laths, which is daubed or plastered with mud, on one side or both, and rubbed till smooth and hard; and by successive rubbings, and filling up the cracks, this process makes a neat, firm wall. The roof is thatched with long grass, or with the leaves of the cocoa-nut tree; it is often a foot thick, reaching nearly down to the ground. The under surface is smoked to a glossy black, to protect it from the vermin with which the island abounds.

Many thousands huts have been built since emancipation, and they are uniformly better than the slave huts; higher, larger, better ventilated. A few are boarded up, more are shingled, and many are floored. All manifest an improved taste, style, and manner of living. About twenty thousand of the peasantry have become freeholders. Not only have the people homes, they have the means of a comfortable subsistence. Every man and woman, and half-grown child, has a provision ground, in which they cultivate yams, cocoas, (a root somewhat resembling a beet, but of a much finer and firmer texture,) plantains, sugar-cane, cassava, coffee, corn, beans, &c., &c., which they sell, or barter for bread, biscuit, butter, sugar, cheese, lard, fish, meats, soap, candles, &c. The importations of these articles, since the emancipation, has increased from four to fifty fold. Besides their provision grounds, which they cultivate in the afternoon at 4 o'clock, and on Saturdays, the bulk of the laborers, when they can obtain work, labor upon the estates, from three to five days in the week, for which they receive from twenty-five to thirty-seven and a half cents per diem of ten hours, from 6 A. M., till 4 P. M., with an intermission of one hour at noon. This enables them to procure lands, horses, mules, donkeys, tables, chairs, bedsteads, bedding, trunks, a little crockery ware, and various sizes and patterns—for they love variety—and occasionally a good wardrobe, to say nothing of several changes of decent white apparel to put into it, the best of which is only seen at marriages, communion seasons, and such special occasions. These new gettings, are all in a humble way; yet they are so general, that nearly every family has a beast, many have several; and nearly every hut in the island is more or less adorned with some of these indications of incipient civilization. This superior manner of living, is only an approximation towards that found among the colored population of the free States; if the squalid misery of our cities may be excepted.

The inferior artisans are all of the emancipated classes. There are many cases of individual enterprise among them. Some have accumulated a little property, and many possess a good business. As their property increases, they acquire the elective franchise, the tenure of which is the payment of £3 taxes, per annum, or a salary of £15 per annum, or a house rent of £10 per annum. These are, for the most part, freeholders, and they constitute the most hopeful nucleus of the middle classes of society. When they shall become sufficiently intelligent and powerful to control the elections, we may hope for efficient reformation and reform in the governmental expenditure.

The social and moral progress of the emancipated peasantry has not kept pace with their acquisition of the means of subsistence; but while the effects of universal licentiousness and degradation caused by slavery are still visible, the improvement in

personal purity and domestic life cheer and aid the missionary in his work to reform and elevate them.

The slaves were of necessity servile and crouching, and when flattered by their masters, or selected as favorites, become fawning sycophants. The emancipation has broken this spell of power, and the reaction has been so great that the laborers often maintain their cause with a degree of bluntness and firmness, that seems to be, and sometimes is, insolence; and occasionally they manifest a petulance and excitement extremely improper. They are subject to overwhelming bursts of passion, during which they are entirely uncontrollable, and give utterance to the most wild and frenzied ravings. We have seen such. But when reason has regained her sway, they have not been unwilling to know their wrong, nor slow to ask forgiveness, except when designing men had wrought upon their prejudices, or excited their suspicions.

The religion of the slaves, so far as they had any, was a modified African heathenism, baptised into the names and forms of Christianity. Obisim and Mialism prevailed over the whole island; these are ancient African superstitions, and are sometimes represented as antagonistic; Obi being the spirit of evil, and Mial the spirit of good; but it is often hard to distinguish between their deeds, and the hateful crimes and vices of their priests and believers. Obi men, and Mial men were "the great power of God." They wrought all manner of miracles; cured, and foretold sickness, plagues, afflictions, losses—possessed and dispossessed houses of evil spirits, &c.

Their great method of curing disease was by suction. They professed to look through the body of the patient, and having detected the cause of the sickness, which an enemy had caused to be placed there by the Obi man, they commenced sucking from the neck, side, arm, &c., skeins of thread, pins, needles, dog's and cat's teeth, fish bones, glass, red rag, &c., &c. All this was done for money, and the fees were proportioned to the ability of the patient to pay. These men were often profane, licentious, intemperate and grossly ignorant, yet by their rude juggleries they had obtained an ascendancy over the minds of the people, as perfect as that of the idolatrous priests of Africa.

Another superstition, and an object of great terror, was "the rolling calf," which was represented as a bullock with a clanking chain, prowling about at night, with eyeballs of fire, and breath of flame, destroying all he met. The original of this gross conception may be found in 1 Peter, v. 8.

The belief in ghosts was universal. The ghosts walked by day as well as by night, they ate and drank, bought and sold, and worked. They had a currency, a "ghost money" which would stay with none but themselves; yet it was so much like the queen's good money, that many were deceived by it, and would have dealings with ghosts, without knowing it, till the ghost money would slip through their fingers and be off. They could not hold it fast; it would melt away or burn through their hands! Every child were anxious to preserve it from being broken up or torn by invisible ghosts, and from being carried off by visible ones. Every man and woman was guarded by the same charmed rag.

These superstitions are gradually yielding to the influence of truth and the light of freedom. Obisim and Mialism are now found only in the more ignorant and degraded neighborhoods. The "rolling calf" is becoming an exploded notion; charms and amulets are pretty generally dispensed with by the adults, though the children continue to wear them, merely, as their parents aver, because it is "Jamaica fashion."

Since the decree of emancipation, the missionary bodies of England have vied with each other in their efforts for the moral elevation of the freedmen. In 1824, there were perhaps forty-five ministers of religion in Jamaica, some of these were state paid hirelings—seventeen were dissenting missionaries. In 1831, there were nearly one hundred ministers, forty-four of whom were dissenters. There are now not less than two hundred and ten ministers, of whom about one hundred are of the established churches of England and Scotland, thirty are Wesleyans, twenty-six Baptists, sixteen Presbyterians, thirteen Independents, fifteen Moravians, five Wesleyan New-Connexion, four American Congregationalists. Besides these are Jews three, Catholics five, Native Baptists twenty-five.

The influences of the emancipation upon the religious condition of the freedmen, is by far its most interesting and important aspect. It excited in them strong feelings of gratitude, and with one voice they ascribed the praise to God, whom they were taught to regard as their new master, and to whom they transferred much of the servility they had shown to their old ones. The chapels were thronged, and multitudes earnestly sought admission to the bosom of the church. This exuberance of constitutional feeling, was regarded as the special bestowment of the Holy Spirit; a kind of compensation for the wrongs of the past. They were perfectly plastic under the hands of the ministry; they acquiesced in everything, did everything; but it was all external; there was no thought, no reflection among them, and scarcely the power of thought and reflection. As slaves they were ignorant of the value and uses of money, and now they as readily yielded their earnings for the erection of chapels, and the promotion of the gospel, as they did their persons to the externals of religion. This was regarded as high evidence of religious devotion, and was proclaimed as such to Christendom.

These persons were admitted to the church in incredible numbers. The adult baptisms by the missionaries of the London Baptist Missionary Society from 1835 to 1842, inclusive, were reported at twenty-five thousand, and by all other denominations, there were probably forty thousand more, much the largest portion of whom were the Wesleyans. Upwards of seven hundred members have been admitted by one minister in the course of a single year.

A great evil attending the religious effort in the island has been the neglect, on the part of many ministers of ample, definite, elementary instruction.

larger churches. So hastily gathered, from such materials, it cannot be expected that the life of godliness should be manifested by them, nor is it. The enthusiasm of grateful feeling has subsided. The influence of the missionary, as the protector and friend of the oppressed, is gone. The people have acquired many artificial wants, and these have taught them the value of money. The restraints of religion have become irksome; general worldliness and selfish gratification, that were held in abeyance by the first gustings of free feeling, have resumed their sway.

There are exceptions to these remarks. Among much of "wood, hay, stubble," there are many truly pious, devoted persons, who can give a reason for the faith that is in them. They will be found to be, both in number and intelligence, rather in the inverse ratio of the size of the churches to which they belong; for, where a charge of several thousand ignorant people is committed to a single missionary, it is impossible to give particular instruction to any of them.

After going over the whole subject in its economical, commercial, political, moral, and religious aspects, the author thus concludes:

"The question is often asked, 'What will be the influence of the present embarrassments, upon the future history of Jamaica? Can the island recover from them?' 'We may hazard an opinion, that its future history will be its most fruitful, most peaceful, and most happy. The estates must pass from the absentee, who now hold them for a mere money of their value under the colonial system, when they enjoyed the monopoly of the English market, and come into the possession of thrifty resident proprietors, who will manage them without the intervention of attorneys and overseers. The enormous governmental expenditure and weight of taxation will be greatly reduced by the action of the rising yeomanry, at the ballot-box or hustings. Competition will reduce the price of living, and the thrift and economy that have already been induced by the spirit of freedom, will rid the island of its greatest curse, the recklessness and extravagance of slavery.'

"These very desirable reforms are entirely feasible; and, once accomplished, Jamaica can not but be prosperous."

How many Will be Married.

The London Athenaeum has this matter of fact speculation on a curious point of modern investigation—the philosophy of social statistics.

Social phenomena which are influenced by the free will of individual men proceed from year to year with more regularity than phenomena solely influenced by material and (so-called) fortuitous causes. Strange it seems, no doubt, that all the motley follies which variegate the surface of society, all the caprices of fashion, all the varieties by which lassitude seeks to amuse itself, all the changes out of which dishonesty contrives new modes of swindling, produce far less effect upon the average condition of one year as compared with another, than takes place in the weather of the same period, which depends upon mechanical, though unknown causes. The passion whose universal sway and never-ending change of phase have made it the staple of all romance, from China to California, has its sum total of a regularity which is presentable in a table of statistics. The number of marriages, their distribution among the ages and conditions of life, proceed from year to year with quite as much regularity as if the happy pairs were all selected in a central office and united by a writ of the crown. Cupid is a smart lad—an active agent, as chemists and landlords say, he brings down his bird, but his power over the covery is defined by superior laws. Give him a wholesale job—let him, for instance, try seriously to alter in any one portion of time the proportion of the marriages made by widowers in their forty-fifth year—and he is powerless. The fixed character of the average of social phenomena is one of the most curious discoveries of modern times, though all that was wanting to arrive at a careful collection of the facts which are most easily noted. At first it was not credited. Tables of human mortality were in existence at the time when the first office was opened; but no faith was given to the possibility of predicting the results of a number of individuals, if large enough. The plan adopted was simply, that all who formed the society, should make a subscription for the benefit of those who died within the current year. Such was the state of knowledge at the beginning of the last century. In our own day Mr. Finlaison calculated from the events of preceding years, what ought to be the number of deaths which the registrar-general would be called upon to record in the first year of his operations; his result was 355,968—the observed fact was 355,956. This excessive closeness of agreement was, of course, a remarkable coincidence, which might not occur again in many trials. The number of marriages was calculated at 114,947, and was found to be 114,941. The surgeon, desirous to do good, and actuated by the sanguine feeling which dwells most on what it most delights in, has brought himself to believe that the great operations of his art are almost perfectly safe, and that the speedy consequence of death is now a rare and remote contingency. An ill-natured table, which collects the cases of a series of years, gives a melancholy contradiction to this conclusion, and shows that, though there is much to boast of, there is a great necessity for taking care to form opinions by means of processes in which one always counts as one, and never as nothing. And so it is with the statesman; to whom arithmetic should be a matter of play; and to whose answer to the slaughtering maxim that anything may be proved by figures should be—anything may be true.

Somebody asked the Baron Rothschild to take venison—"No," said the Baron, "I never catch venison; I don't think it is so cool as mutton." "Oh!" said the Baron's friend, "I wonder at your saying so; if mutton were not better than venison, why does venison cost so much more?" "Why!" replied the Baron, "I will tell you why—in dish world de peoples always prefer venison to mutton."—Theodore Hook's Remains.

A Jew of Egypt.

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Dead Sea Expedition.

INTERESTING LETTER.—The Union publishes the following very interesting letter from Lieut. Wm. F. Lynch, under whose command the perilous expedition to the Dead Sea was so successfully prosecuted:

To the Editor of the Union:

With the consent of the Hon. Secretary of the Navy, I beg leave, through your columns, to redeem a promise I have made.

When the small party, just returned from the Dead Sea, first entered upon its waters, its members came, one and all, to the conclusion, that having undertaken what others had failed to accomplish, the honor of the American name was at stake, and that it were better to die like men than to return unsuccessful.

On the evening of the 9th day, however, on the southern sea, we were prostrated by the hot blasts of a Simoom, sweeping from the deserts of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 14th day, on the coast of Moab, to our surprise we were greeted by a deputation of Christians from Kerak, the Kerjath Moab of the Bible. The joy of this people at meeting us was unbounded. They carried us, brought up water and leban, (sour milk) all they had, and some of them spent nearly the whole night hunting a wild boar wherewith to regale us. When told that our forms of worship in America were different from theirs, they replied, "What matters? Christ died for all! Do you not believe in him?" When told that we did, they said, "Then what are forms before God? He looks to the heart! We are brothers!" And brothers they continued to call us to the last.

We could not trace their origin, but concluded that they were either the descendants of one of the lost tribes converted to Christianity, who, in the fastnesses of the mountains, had escaped the Mohammedan invader of "the Koran or the sword," or the crusaders under the Christian Lord of Kerak. They number about one hundred and fifty families, and live in the town—the only one now left—in the once populous country of Moab. Within the walls are also huts of one hundred Moslem families, and outside are the black tents of the fierce tribe Kera Keyeh, numbering 750 fighting men.

The Christians gave us an invitation to visit their town, about seventeen miles distant, in the mountains; but while hospitably urging us to go they did not conceal the perils of the visit; for they confessed that they were outnumbered and overawed, and in an emergency would not dare openly to assist us.

I determined, however, to accept their invitation at all hazards; for it was evident that, unless recruited by a more bracing atmosphere, we must inevitably perish. In this opinion the lamented Mr. Dale concurred with me. I will not tire you with an account of the visit—the treachery with which we were threatened, and our return in battle array with the hostile Seikhs as prisoners—but simply express my conviction, that but for the timely information given by the Christians, we should never have seen our boats again. These poor Christians are much tyrannized over by their Moslem neighbors. Their only place of retreat, when threatened with violence is their little cove of a church, which can scarcely hold twenty families. Their account, which in its narration bore the impress of truth, seems confirmed by the circumstance, that in the centre of the little church there is a well, which supplies them with water until their provisions are exhausted; or the restless nature of their persecutors takes them elsewhere. The object of all their hopes is to build a church sufficiently large to hold all their wives and children, for, with all their intolerance, the Moslems respect the house of Him whom they call "Isa, the Prophet of the Christians."

The foundation and a part of the walls of a church have been built, but the work is discontinued from the want of means—the siccero and the locust having swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver.

With many apologies for its phraseology, they begged me to write it out more fully for them; but I prefer sending it forth in its own simple and touching brevity. I will only add that little should be given; and that, discretely, at different times, so as not to excite the cupidity of the Moslems.—The Board of Foreign Missions at New York will doubtless receive what may be given, and forward it either to their brethren in Beyroot, or to the Anglican bishop of Jerusalem, for distribution. One cent from each humane person in this land of charity will be more than sufficient.

APPEAL.

By God's favor. May it, God willing, reach America and be presented to our Christian brothers whose happiness may be the Almighty God preserve: Amen.

8642. BEDUAH.

We are in Kerak, a few very poor Christians, and are building a church.

We beg your excellency to help us in this undertaking, for we are very weak.

The land has been unproductive and visited by the locusts for the last seven years.

The church is delayed in not being accomplished for want of funds; for we are a few Christians, surrounded by Moslems.

This being all that is necessary to write to you, Christian brothers in America, we need say no more.

THE TRUSTEES IN YOUR BOUNTY, ABDALLAH EN NAHAS, (Sheikh.) YAKOB EN NAHAS. Kerak: 28 Jamad Awak, 1264.

Russians in Europe.

The amazing extent to which our commerce with the nations of the earth now contributes to diffuse American ideas, can not be otherwise than interesting to all good citizens. It must indeed, in the highest sense, be gratifying to those benevolent citizens who have so largely contributed to the improvement of the character of our men. The effect of their efforts, together with the excellent character of the commanders of our vessels, has been to attract to our service great numbers of the best seamen of all the northern nations of Europe. These thoughts have come from having lately been in company with several Finlanders, who have been sailing out of our port for several years last past. They are enamoured with the new ideas they have got in the free air of this new world, and do what they can by letter, to inform their

countrymen concerning America. Indeed some of them have gone home, and others of them propose going, to tell among the people the rights, civil and religious, to be enjoyed in this land. Talking among the people is a very orderly but potent mode of spreading new ideas. Propagandists of the seeds of a new order of things among the nations have become very numerous, by reason of the enlightenment of seamen, "who go from one nation to another nation," and, like the birds of the air, deposit without observation, or "let or hindrance," those precious seeds which are valuable to all people.

From the Evening Post.

Lot's Wife Cured for Exhortation.

Eighteen hundred and forty-eight is indeed the Annus Mirabilis. Hardly has the discovery of the gold in the west set our brains whirling and our fingers itching, before another discovery in the east, no less astounding, is served up to us in the papers.

Lieut. Lynch has seen Lot's wife—the genuine and saline Mrs. Lot, whose curiosity got her into such a pickle and Futile Lot into such improper doings, *gensus und Moabitum et Ammonitum*. No more doubt of it than of the wonders of the Sacramento. Just as specimens of the Placer gold are deposited at the mint, to prove that all gold that glitters in California, so are chippings of the spouse of Lot to be seen at the patent office—yes, and tasted too, if any incredulous cannibals there be, to prove that the salt of Palestine has not lost its savour. We feel ourselves justified in supposing that the furor excited in minds celestial, will be but little less fervent than the fever which gold dust has created in the seekers after carnal things. What a fact! What a theme! What a valuable addition to the evidences! These she stands, that too inquisitive female, forty feet tall, a specimen of the punishments, the stature and the salt of earliest antiquity. In one respect Moab has the advantage of San Francisco. Pilgrims will not have to encounter deadly Sirocos or hostile Sheiks to feast their eyes, for indefatigable Mr. Barnum has already opened negotiations with the chief, El Gammon, to have this historical matron transported to the land of the free, and exhibited at the American Museum.

The question may perhaps arise, how did Lieut. Lynch find her? Was it that his excellent letters procured him an introduction to a lady, who has been exclusive for so many years? Or did he get possession of the copy of Murray's Handbook and map, used by Lot in that eventful journey, in which, of course the place of his bereavement would be noted and marked? Time and the Lieutenant's narrative will show. One thing is certain, that no discovery of equal historical and scriptural interest has been made, since the wheel of Pharaoh's chariot was fished up in the Red Sea. We congratulate the country, that this honor should have been earned by an American naval officer—the more particularly, as the captain of the English frigate has recently distinguished himself by finding the great Kraken. Our Yankee sailors have always proved more than a match for British hirlings. Lot's wife is worth a dozen sea serpents any day, and McQuhee's star will pale before that of Lynch. How pleasantly the two salts must have beguiled the tedium of a long voyage, by relating their discoveries to the marines.

Treatment of Cholera.

I confess myself surprised that, in this enlightened era of medical science, cholera should have been so extensively fatal as it undoubtedly has been. The more so, because I have never met with a disease which, when scientifically treated, was more manageable or more easy of cure. I found it to become formidable only when neglected, or injudiciously treated. That it has not generally been judiciously treated, is a fact which cannot be denied. It has been too much the practice among medical men blindly to follow the opinions of others, without examining or thinking for themselves. The inductive method of arriving at the truth cannot be of more use in any department of science than in medicine. Every physician should take care to compare the conclusions arrived at by other practitioners with his own observations of facts. Many of those who have written on cholera in these countries have been mere theorists, without experience; and, of consequence, the practice in that disease has too often been the sheerest empiricism. There has been no rational system universally pursued; nor has there been any regular plan of treatment generally adopted. Could there be a greater proof of the ignorance that has too much prevailed on the subject, than the observations of a correspondent to a London medical periodical, of deservedly high character, who stated that what cured the disease in one street would cure it in another! A mode of treatment which will not cure the disease alike in all streets, will cure it nowhere.—[Pathological Nature of Cholera, by Dr. G. S. Hawthorn.]

Number, Magnitude and Population of the British Colonies.

The colonial empire of Great Britain contains between 4,000,000 and 5,000,000 of square miles—an area equal to the whole of Europe and British India added together. Of this last space about 1,000,000 of square miles have been divided into forty different colonies, each with a separate government; four of them were in Europe, five in North America, fifteen in the West Indies, three in South America, five in Africa and its vicinity, three among the Asiatic Islands, and five in Australia and New Zealand.

The population of these colonies did not exceed 5,000,000. Of this number about 2,500,000 are of European race, of whom 500,000 are French, about 350,000 are Ionians and Maltese, a few are Dutch or Spaniards, and the remainder, amounting to about 1,600,000, are of English, Irish and Scotch descent. Of the 2,500,000 inhabitants of the colonies who are not of European race, about 1,400,000 are Cingalese and other inhabitants of Ceylon, and 1,100,000 are of African origin.

The First Post (Master General).

Very few people remember, if they ever knew, that Dr. Franklin was the first Post Master General in the public service. His salary was only \$1,000, beginning June 10, 1785. The accounts of the department, Mr. Cist states, were all kept in the Doctor's hand-writing, in a book of three or four quires.—Cris. Allen.

RELIGIOUS INTELLIGENCE.

SUNDAY SCHOOLS AT THE WEST.—Two years and a half ago, writes an agent of the American Sunday School Union at the west, in a school in this city, I received from you a ten dollar library, which I gave to a school near L., in Illinois. That school, I am happy to inform you, is flourishing to this day. It then had thirty scholars; it has more than fifty now. I organized seven or eight schools in that neighborhood about the same time, all of which are in a flourishing condition. One sent me last week for more books, and the rest intend to replenish their libraries next spring. There is now a school in the schools we establish in the west of late. They take root and grow. Comparatively few die. And in every case where a school has been discontinued, so far as I know, the apparent good resulting from it has been enough to justify all the expense and labor it has cost. Religious truth has been communicated by the teachers and the books have been circulated and read through the neighborhood, and impressions made, I trust, that will not be effaced.

THE JEWS.—The following intelligence from an English Journal will be read with no less surprise than gratification. The Jews in Turkey have recently been placed under the official protection of the British Ambassador, to defend and protect them against oppression, and the consuls in the different parts of the empire have been duly instructed to take an interest in them. Of this the Jews have received the notification, and they rejoice in the privilege of being placed under the wings of British power.

SUNDAY MAIL.—The Springfield Republican says that no Sunday mail is at present carried in any part of New England, and a very large number of Sunday mails have been discontinued of late in other States, endangering lines amounting to upwards of 50,000 miles. The saving of expense to the department by the suspension of business on the Sabbath, is over \$50,000 a year.

A WESTERN ASSEMBLY.—The Watchman of the Valley (New School) has a long editorial favoring the formation of three General Assemblies, Eastern, Western and Southern. It hopes that the West, both old and new school churches and ministers, would consent to unite in the proposed Western General Assembly.

GENEVA EVANGELICAL SOCIETY.—The children of the Central Church Sabbath School, in Boston, have contributed \$50 to support a student from the Waldenses of Piedmont, in the Theological school of Geneva. The Evangelical Society of Geneva, under the care of Dr. Merle d'Aubigne, has now 42 students preparing for Evangelical labors in Europe and Canada. They come from different countries—8 from the valleys of Piedmont, 5 from Belgium, 5 from France, 3 from Canada, &c. The society have employed 40 colporteurs, who have distributed, by sale, in 21 departments in France, 1,023 Bibles, 11,136 New Testaments, and 27,359 pamphlets.

OVERLUN COLLEGE INSTITUTE.—The catalogue for 1848-9 gives the number of students in the several departments, as follows: Theological, 27; College, 75; Teacher's Department, 20; Male Preparatory, 152; Young Ladies' Course, 117; Ladies' Preparatory, 34. Whole number of males, 266; whole number of females, 152. Total, 418.

CONVERSIONS IN TEXAS.—A correspondent of one of the religious journals states that more than six hundred persons have been hopelessly converted within eight months in the Colorado valley. They have united with various evangelical denominations.

The colporteurs of the Tract Society are receiving great encouragement in Mexico.

The American Tract Society has just received an order for forty copies of the German "American Messenger" to be sent to one town in Germany.

AGRICULTURE.

ELECTRO CULTURE.—There have been numerous experiments of late years in the application of electricity to the growing of plants. This practice has received the name of *electro culture*. It consists in elevating electrical conductors, generally of iron wire, upon poles placed in the centre of each field, and a bed, and conducting the electricity from its source in great quantities to come into contact with the roots. Or, it is more usual to place continuous parallel wires, connected with a galvanic battery at one end,

We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

Gov. Crittenden's Message.
This interesting and well written document it is unnecessary for us to commend to the attention of our readers. There is nothing in its length to repel, there is everything in its style and good spirit to attract. We rejoice that the interests of education occupy so prominent a place in the message.

The sentiments uttered by the Governor in regard to disunion will commend themselves to every patriotic heart. We hope Kentucky will respond to him by taking measures speedily to place her name upon the list of free States. She will thus effectually put an end to the disorganizing schemes of the few factious men to whom slavery is dearer than the Union.

"Moses."
Our readers will find another communication in this week's paper from "Moses." We have no comments to make upon his article. We would only ask the writer a few questions.—Admitting the entire distinction of races for which he contends, and admitting, also, for the sake of argument, that the mental distinction is as great as the physical, how does "Moses" find in this dissimilarity a justification of slavery and the slave trade? Does he think that because the Almighty has formed different races, the blessing of the Almighty therefore rests upon a system which dooms one of those races to hopeless degradation?

"Moses" says that "God created man in his own image" (the black man as well as the white or copper-colored man) "and made him but a little lower than the angels." Does "Moses" believe that a system, which makes property of the image of God, buys it and sells it; a system which, by law, in some of our States, dooms that image to perpetual darkness and dejection, is regarded with special favor by heaven?

"Moses" undoubtedly believes that the Creator desires the mental improvement and the moral welfare of the black race as well as of the other races; does he also believe that the Creator sanctions with his blessing an institution, which makes the endeavor to improve the mind of the black man a penal offense, and which shows its regard for his moral welfare by denying to him the sacredness of marriage by forcibly separating husband from wife, and by indirectly, if not directly, compelling its victims to become unchaste and licentious?

Many of the virtues commanded in the New Testament slavery forbids; many of the vices condemned in the New Testament slavery commands. Such is the harmony between slavery and the Word of God, yet friend "Moses" seems to think that slavery is under God's special patronage!

Slave Traffic in the District of Columbia.—Mr. Gott's Preamble and Resolutions.—Fervent among the Southern Members of Congress.

On Thursday, the 21st of December, Mr. Gott, of New York, offered the following preamble and resolution in the House of Representatives:

Whereas, the traffic now prosecuted in this metropolis of the Republic in human beings as chattels, is contrary to natural justice and the fundamental principles of our political system, and is notoriously a reproach to our country throughout Christendom, and a serious hindrance to the progress of republican liberty among the nations of the earth: Therefore,

Resolved, That the Committee for the District of Columbia, be instructed to report a bill, as soon as practicable, prohibiting the slave trade in said District.

The question on the adoption of the preamble and resolution was put and carried by a vote of 98 to 87. Their adoption created much sensation, and Mr. Holmes, of South Carolina, picked up his hat and called on Southern members to abandon the Hall. Solitary and alone, however, he walked out, and after a few minutes consideration, he walked back again and resumed his seat.

On Friday evening, the 22d, a meeting of the Southern members was held in the Senate Chamber. Ex-Governor Metcalf of this State was called to the chair. Mr. Bayly, of Virginia, offered a series of resolutions, and their adoption was advocated by Mr. Calhoun and others. A motion, however, offered by Mr. Stephens, of Georgia, referring the resolutions to a committee consisting of one member from each State, to report on the 15th of January, prevailed.

The great object of this meeting of Southern men was to take steps to protect the South against the "aggressions" of the North, and the immediate cause of it was the passage of Mr. Gott's preamble and resolution through the House of Representatives. The movement was purely sectional. While several of the gentlemen present were in favor of resorting to very energetic measures to defend the South, the majority of them were inclined to moderation.

The meeting of a majority of the Southern members of Congress under such circumstances, is an occurrence of much interest. The leaders of the movement evidently design one of two things—either to drive the members from the free States to their position, or to threaten the rendering of the Union as preferable to the further agitation of the slavery question. We greatly mistake the spirit of the Northern representatives, if they will, as heretofore, bend before the haughty threats of Southern men and tamely acquiesce in that course of conduct which Southern men see fit to demand. In disunion the South has nothing to hope, and everything to fear. If a breaking-up of the Union of these States would insure the perpetuity of the peculiar institution, all those men who regard slavery as the principal thing which renders life desirable, would favor it. But disunion can never become popular in any other slaveholding State than South Carolina. The masses of the people elsewhere love the Union more than they do the peculiar institution, and if forced to choose between them, will let the institution pass into chaos.

Since the passage of Mr. Gott's preamble and resolution has caused such a ferment, and is regarded as a matter of such serious moment, it may be well to examine them, and to ascertain what there is in them that is so abhorrent to Southern sensibility. The preamble asserts first, that the traffic in slaves at the seat of government is contrary to natural justice, and the fundamental principles of our political system; secondly, that it is a reproach to our country throughout Christendom; and thirdly, that it is a serious hindrance to the progress of republican liberty among the nations of the earth. Are these propositions true or false? If they are true, the resolution which is appended is certainly eminently proper.

In the city of Washington, and near the capitol in this mighty confederacy, are large establishments fitted up expressly for the slave traffic. Thousands of men and women are bought and sold in these wretched shambles every year. Is this right and proper? Every one will admit that the traffic in human flesh is contrary to "natural justice," for natural justice asserts the right of every man to liberty, and whatever deprives him of that liberty, as long as he has not transgressed upon the rights of the community, is of the essence of despotism. The "fundamental principles of our political system" assert liberty, equality, and the right of self-government, all of which are trampled on and crushed out of existence by the slave power. It is plain, we think, that Mr. Gott's preamble asserts a great truth in saying that the slave traffic is "contrary to natural justice, and the fundamental principles of our political system."

Equally true is it that the traffic in slaves is a reproach to our country throughout Christendom. Every traveler from Europe declares himself shocked at that traffic, and pronounces it utterly reprehensible. No American can travel in any foreign civilized nation, without being continually exposed to the taunts of those with whom he comes in contact. Our national boast in regard to the greater liberty we here enjoy than the people of any other nation except, is contrasted with our system of African slavery with bitter sarcasm. The beautiful and radiant consistency between the liberty of the whites and the abject slavery of the blacks, which all perpetualists see so clearly, and love so dearly, cannot be seen by foreigners. Explain it as we may, they regard it as a most shameful inconsistency, and utter burning reproaches on that traffic which is a necessary adjunct of our system of chattel slavery.

The other assertion in the preamble is that the traffic in slaves is a hindrance to the progress of republican liberty. The books and newspapers which are printed by European monarchists, are indebted to that traffic for some of their most vigorous satire and abuse.—Our "model republic" is condemned without stint, because in it negro slavery is tolerated.—The slave traffic is regarded as one of the greatest crimes, by those who are not "familiar with it," who are not aware of the fact that a man may sell a wife from her husband, and a mother from her children, and yet be exceeding virtuous and serious in church on Sunday, while his face beams with all the essential virtues of Christianity and his expression has touches of the most extraordinary humanity. These "outsiders" greatly depreciate our republic on account of its slave system, and indeed, were it not that they have this accusation against us, they would be utterly at loss for causes of complaint. The slave traffic does darken the lustre of our national character, and directly tends to diminish the number of the admirers of our system of government throughout the world.

Perhaps no man have a more intense dislike of all persons engaged in the slave traffic, than slaveholders themselves. We do not know and never have known one that was not looked on with aversion. A man who has once been engaged in this traffic can never recover his position in society. The slavery community never forgives the slave dealer, however much he may profess repentance. The slave trade places a brand upon the brow which can never be obliterated. Slave traders are universally shunned in slaveholding States, and so deep is the scorn entertained for such men that even their innocent children are made to feel the bitter reproach of their unwholesome trade.

Now, the fact that all slaveholders utterly loathe the slave trade shows very conclusively that the traffic is viewed by them as entirely indefensible. Well, the fact that this traffic is so regarded in the slave States, shows that it is utterly wrong. The instincts of all slaveholding gentlemen lead them to shun it, and this being the case, we should very much like to know how it happens that more than sixty members of Congress from slaveholding States, could meet together in the temple of American freedom to denounce their fellow members from the North, simply because they had declared the traffic in slaves, in the halls of that temple, to be contrary to natural justice and the principles of our political system, a reproach to our country, and an obstacle to the progress of republican liberty? If the slave traffic is so utterly odious that no man can touch it without defilement for life, is it so improper in American freemen to denounce it in Congress in terms greatly less severe and withering than those that are always used by slaveholders themselves when speaking of it? We have no doubt that every one of the Southern members who met in the capitol to concert measures in opposition to the North, has a thousand times denounced the slave traffic in much more indignant terms than Mr. Gott employed. Why then should a meeting which directly contemplates nullification and dismemberment of our Union be held to denounce those whose only sin is that they have denounced the traffic in human beings in the metropolis of this great Republic?

We hope the Northern members will act wisely in the exigency before them, and we hope Southern members will be prudent, for each and every assertion in Mr. Gott's preamble is echoed and re-echoed by thousands of voices in the slaveholding States. The men of Kentucky who rejoice in their republican government, and love liberty, do not dissent from the statements of that preamble. Is it not inconceivably strange that a set of men of even common prudence and sagacity, should rush into a position so entirely false and indefensible as the getters up of the indignation meeting in the capitol occupy? Even Mr. Calhoun himself would not permit slave traders to pollute the atmosphere of his house with their presence, and so great is his aversion for such persons, that he would not touch one of them even at Saint Dunstan touched the devil. Is it not therefore supremely ridiculous in gentlemen to become wrathful and indignant at others simply on account of their giving utterance to sentiments which they themselves deeply and sacredly cherish?

The slave trade in the District of Columbia ought immediately to be arrested, and we sincerely hope that now that it is under consideration in Congress, it may be abolished. This traffic, as it is carried on in the slave States in Washington, is not necessary to the existence of slavery in the District. In 1828, a large majority of the voters of the District petitioned Congress to stop the slave trade. Their petition was not granted at that time. We have no doubt that its abolition now will greatly delight a very large majority of the people of the District, as well as at least three-fourths of the people of the whole Union.

However much we approve of the sentiments expressed in Mr. Gott's preamble, we had rather they had not been offered just at this time.—The resolution, unaccompanied by its preamble, was all that was imperiously required. The reason why we feel somewhat displeased with the preamble just now is, that it will give the perpetualists a handle, a weapon to use in their controversy with the emancipationists. In Kentucky, where we are battling with every energy of our hearts in behalf of the glorious cause of freedom, and where we hope to win success, we fear the introduction into Congress of the preamble at this time may be the occasion of prejudice to our most sacred cause.

To be sure there is no reason, nor logic, nor common sense requiring that a man in Kentucky should oppose the movement in favor of emancipation here, because a majority of the members of the House of Representatives have declared the traffic in human flesh in the national capital; but it must be remembered that when men are so pressed for reasons for adhering to a particular cause as Kentucky perpetualists are, they will grasp at anything, even if it is a straw, and flourish it as if it were a well-tried Damascus blade. We poor emancipationists in the slave States have to bear all the imputed sins of all the opponents of slavery in all the free States, and the perpetualists will hold our

friends in this State accountable for all the expenditures that may grow out of Mr. Gott's preamble and resolution. If Mr. Calhoun and his followers threaten disunion the emancipationists of Kentucky as striving to destroy the bonds of our national Union. It is true, there is no reason in this wretched, annihilating cry against us, and precisely because there is no reason in it, we shall find it very difficult to answer it. Whenever our opponents appeal to reason, we can answer them without difficulty; but we cannot so readily meet and crush every pitiful calumny or contemptible prejudice that they may set afoot.

A Free Voice from the South.
In speaking of Senator Douglas' California bill, the Mobile (Ala.) Herald uses the following language: "The destiny of California is to be free, and we presume this destiny might as well be fixed now as later. It may save contention in Congress, from which no possible good can come to the South."

We recently noticed an article from the Mississippi Free Trader, and one from the Platte (Mo.) Argus, in which similar sentiments were advanced. Could the people of the South, instead of the politicians, speak through the newspapers and in Congress, such sentiments would not be rare as at present. But, unfortunately, too many of our Editors and Representatives are mere politicians, to whom party interests are of more importance than high moral considerations and the true welfare of the country.

The Condition of Europe.
The news from Europe, by the steamer Europa, is two weeks later than that previously received, and is of great interest and importance. Louis Napoleon has been elected President of France, Pope Pius has fled from Rome, the Emperor of Austria has abdicated in favor of his nephew, a youth of eighteen, and the King of Prussia has adjourned his parliament, and has proclaimed a constitution for his kingdom. Each one of these items is important, and may lead to vast consequences.

In any former time such a budget of news from Europe would have greatly amazed us.—But we now receive it with comparative composure, as if it were precisely what we had reason to expect. We have so long feasted on the most highly seasoned news that that which does not announce a political revolution or the breaking down of a venerable dynasty, is voted commonplace and thrown aside and neglected.

The election of Louis Napoleon we had cause to expect. He is said to be very amiable, though not very superior in mind. He is a friend of peace, economy, and of genuine republican government. As President he will not have more power than our Executive. We do not think he can effect much harm, even if he were disposed to do so. A more commanding and selfish man might prove extremely destructive to the true interests of France, by leading her astray from duty into the paths of military ambition.

The flight of the Pope from the Vatican is a most significant event. The head of the Catholic Church a fugitive from the "Eternal City," driven therefrom by the democracy, is certainly an event unmatched in the annals of time. It may lead to grave results, and will, at least, cause a deep sensation wherever the Church of Rome numbers its devotees.

The abdication of the Austrian imbecile and despot will, it is hoped, give stability to the people. Ferdinand is altogether behind his age, and should have receded from the popular gaze when the troublous times of the past year began. He should have left his palace when his minister and master Metterich fled last spring, and by so doing would have spared himself a vast deal of trouble. He is gone, and we hope he is the last of the imbecile despots that will disgrace a European throne, or interrupt the happiness of the people. If the young Emperor is unlike his predecessors of the house of Hapsburg—if he is a lover of freedom and disposed to make such concessions as the spirit of the age requires—he may get along without difficulty; while, if he undertakes to play the tyrant, he will most certainly be called on to struggle against adverse tides which will probably overwhelm him.

The King of Prussia has dissolved his Assembly, and proclaimed a Constitution. From the very slight account of it in the telegraphic dispatch, we are inclined to think favorably of it, as it recognises the right of the people to be felt in the government and grants what is very nearly universal suffrage. This Constitution must be a very popular one in its provisions, to satisfy the Prussians, who are among the most determined of all Europeans to have republican institutions.

We anxiously await the arrival of the details of the intelligence by the Europa. When we have read the full accounts, we shall probably have some further remarks to make on the present condition and future prospects of Europe.

The National Era.
This paper, edited by Dr. G. Bailey, is about to commence its third volume. Dr. Bailey is one of the most talented and clear-headed editors in the United States. Whatever may be thought of his positions, there is no doubt of what they are. His sentences are as clear as crystal. He sees into the heart of a subject, and uses no circumlocutions. He writes like a gentleman, not considering it necessary to act the bully in order to show his strength.

Grace Greenwood, and other distinguished writers, contribute to the literary department. J. G. Whittier is corresponding editor.

Terms.—Two Dollars per annum, payable in advance.

The Slave Excitement in Congress.
The abstract of Mr. Calhoun's speech, in another column, made at the meeting of Southern members, on Friday evening, will command attention. A telegraphic dispatch to the Philadelphia American gives the following as the committee of one member from each slaveholding State, selected in accordance with a resolution of the meeting, and which is to report hereafter:

Messrs. Stephens, of Georgia; Clayton, of Delaware; Chapman, of Maryland; Bayly, of Virginia; Venable, of North Carolina; Calhoun, of South Carolina; King, of Alabama; Foote, of Mississippi; Downs, of Louisiana; Morehead, of Kentucky; Gentry, of Tennessee; Atchison, of Missouri; Bond, of Arkansas; Cabell, of Florida; Rusk, of Texas.

The committee has been formed without consultation with all the gentlemen named upon it.—Some of them may decline to serve, or may consent with a view of arresting the agitation and soothing the excitement.

The following letter came to us from a gentleman who is said to be one of the most respectable citizens of his county. We have received similar letters from different parts of the State, which serve to show that a little effort on the part of the friends of Emancipation may be productive of great good:

To the Editors of the Examiner:
GENTLEMEN:—A friend has occasionally sent me a number of your paper—I am pleased with the spirit and temper with which it is conducted, and wish you to send it to myself and direct to me, in eight or ten days, and perhaps another subscriber or two. We are both slaveholders, but intend to follow out our convictions of duty after examination had, and leave the result to Providence. I called at the office of the Examiner week before last, desiring of a personal conference, but found no one in. You may hear from me again. For the present, I am your unknown friend.

The Kentucky Legislature was engaged all day Monday in balloting for Speaker. On the last ballot that day, the vote stood: Page 30, Robert

son 25.

Correspondence of the Louisville Examiner.

Things in Cincinnati.

CINCINNATI, January 3, 1849.
Gentlemen:—The Holiday week has passed, with much gaiety, and no mishap calling for particular mention. Business has been much interrupted, to make room and time for social greetings, and Santa Claus, Kris Krinkle, St. Nicholas, and the whole calendar of Christmas worthies, have been among us, making light of the hearts of the young, and the pockets of the old. Cholera reports from New Orleans, and forebodings that we are soon to have this dread scourge here, in our own fair city, have thrown something of a shadow upon us; but with this single exception, we have had a gay and pleasant Holiday week of it.

I have never known the giving of presents carried on with so liberal a hand as it has been during the Holidays just passed. The leading bookstores had laid in an immensely large and splendid assortment of tempting things in their line, and during a great part of the week they were literally besieged. Last night they looked like plucked geese, but to-day they have been filling up the shelves with less gorgeous, but more substantial materials, and as I passed by and looked into some of them on my way home this evening, it seemed to me that they had merely been changing their Christmas face for their every-day sober expression.

Since I last wrote you, the Hutchinson Family have given us a second series of their concerts, and now they are gone. They drew largely at first, immensely indeed, and did to the last, but I do not know a single individual who regrets their departure. Their reputation did much more for them, all the time they were here, than their singing. The music they make may be good enough, but I confess I can find very little music in it. It is all alike—the serious and the comic, the descriptive and the sentimental, the solo and the chorus—pitched in the same key, sung in the same manner, and running to the same tune, and that tune "the one old cowdied on." As solo singers, they are behind even Dempster, who is about the tamest of the tame, and as quartette singers far behind, in some respects, either the Alleghenians or the Orpheans.

One of our New-Year's poets, who has written the best address of the season, satirized them thus:

"Four straying singers from the Yankee land, Before a clapping audience gaping stand, And chant, with dismal faces, pale and grim, Of some potatoes and buttery hymn. Pump-handle time they keep, with rule exact, Resolved upon their money's worth, or more. The excited audience, with an air of ease, Free to move and kick, and nod, and stare, What quackery quartette so easily obtain."

I cotton to the truth of that picture, incoherently, and the artist can "take my hat"—if he will call for it.

Thursday evening next, we are to have some more "music that is music." The Amateur Society give their first subscription concert for the season, and altogether it will be a recherche affair. To give you some idea of what we are to have, I mention as three of the performers, Madame Ambrosiewicz, the excellent vocalist; U. C. Hill, formerly leader of the choir of Trinity Church, N. Y., and Victor Williams, leader of the Baptist choir in this city.

Then, again, a week from next Friday evening, we are to have an entertainment, by Madame Ambrosiewicz, composed of the gems of the most celebrated Oratorios, the solos by herself and three amateurs of great excellence, and the choruses of the choir under the direction of Mr. Williams. A rich treat is anticipated in this, by our music lovers, and I doubt not they will be gratified.

I have just had the pleasure of an interview with Mr. Hitchcock, projector and publisher of the Western Quarterly Review, the first number of which is now in the binder's hands.—Though long resident of the West, this is Mr. H.'s first visit to Cincinnati. He is a man of intelligence, enterprise, and an enthusiastic nature. He says the work must go ahead, and shall go ahead. He intends to pay well for contributions, and to have the best the country affords. He says the first issue will be rather an indication than a realization, of what the publication is to be. I have looked hastily over some of the articles. Some of them I like much—others I esteem not very high. The work is humanitarian, progressive, radical. But I have not read enough of it either to praise or censure.

Yours, &c.
Q.

Slavery Statistics.

The first slaves introduced into this country were brought in a Dutch ship of war, from the coast of Guinea, being twenty in number.—They were landed, for sale, on James River, in the Colony of Virginia, August, 1620.—two hundred and twenty-eight years ago.

From that date, negroes became an article of traffic, more or less, in all the Colonies. At the time the people of the Colonies declared themselves free and independent (1776) the whole number of slaves was estimated at 500,000, viz:

Massachusetts,	3,500	Delaware,	9,000
Rhode Island,	4,373	Maryland,	80,000
Connecticut,	6,000	Virginia,	165,000
New Hampshire,	629	N. Carolina,	75,000
New York,	15,000	S. Carolina,	110,000
New Jersey,	7,600	Georgia,	16,000
Pennsylvania,	10,000		
Total,			592,133

In 1790 there were 697,897 slaves and 59,460 free persons of color; in 1800 there were 933,041 slaves; in 1810, 1,191,364; in 1820, 1,535,064; in 1830, 2,009,031; and in 1840, 2,427,355.

The importation of slaves has been prohibited by Congress, since 1808, and the increase from 1810 to 1840, which has more than doubled in twenty years, has been from natural causes.

On the FOURTH day of JULY, 1776, slavery existed in all the American Colonies. Since then it has been abolished in seven of the old States, and eight other free States, and nine other slave States have since been admitted into the Union.—*Cin. Gazette.*

Laborers of the Philanthropist.
John Augustus, whose philanthropic labors are well known, has made out his account current with misery, wretchedness, and crime for the year. By an inspection of his roll, we learn that in the seven years ending with October, Mr. Augustus has become surety for 799 persons, to the amount of \$57,670. In the Police Court the number was 502—423 males, 149 females; amount of bail, \$45,320. In the Municipal Court, for five years, the number was 297—159 males, 138 females; amount of bail, \$42,350. (Of the number in the Police Court, 440 behaved so well that they were let off with a fine of one cent and costs, amounting to some \$1,450. Aside from the consideration of saving men from drunkenness, the above, with other expenses amounting to nearly \$2,000, were saved to the county directly by the efforts of Mr. Augustus. In only one case of the whole number he was obliged to pay the forfeit of the bail, \$100. Many of them are known to have entirely reformed from drinking. The record of the names of the persons who have come under the care of Mr. Augustus makes a roll 92 feet in length.)

Singular Coincidence.—Hon. A. C. Dodge, of Iowa, is the son of Hon. Henry Dodge, of Wisconsin. They are both members of the United States Senate; or will be at the next session. Father and son in the Senate of the United States at the same time, seems strange enough, and is believed not to have happened before.

Immigrants.—The ship City of Lincoln arrived yesterday from Liverpool, with 264 passengers. Capt. Poole and three passengers died on the passage. The total number of immigrants arrived yesterday from Liverpool and Havre, amounts to 1880.—*N. O. Cre.*

For the Examiner.

Emancipation No. IV.—Ethnology, or the Science of Races.

The author of these articles does not pretend to anything like a thorough acquaintance with the science, for it has now become a science, of the Races of the human family. He has had no means to inform himself upon this subject, but such as are common to all. Nor would it indeed be expedient, in a discussion of this kind, and where the readers are of all classes, to enter into anything like a learned examination of the merits of the question. What I shall say, then, while it is intended altogether for the general reader, will be found to be only so far scientific as not to vary from, or be contradictory to, the most thorough and learned conclusions hitherto arrived at by those distinguished scholars, who have made the subject one of special study and research.

With those who deny that the Bible is the inspired word of God, I have no controversy.—The philanthropist, I take it for granted, are all of that opinion theoretically, and so I shall consider them; though my honest opinion is that they are, many of them, infidels. The starting point in this discussion is this: How long has man existed upon this earth? Biblical scholars calculate between six and seven thousand years since the creation of Adam and Eve. They do not go beyond that.

Cuvier, the distinguished naturalist, who by his laborious researches in the Animal Kingdom, has achieved for himself an immortality of fame, gives it as his opinion, that man was among the most recent of living beings put upon the Earth. The fact that there are no fossil human remains, is a conclusive proof of his assertion. Cuvier, then, did not find the facts of Natural History to raise a doubt or difficulty in opposition to the Mosaic account. Mr. Lyell, the celebrated infidel Geologist, who seems to have found no pleasure in attempting to prove the Bible to be false, than in the discovery of hidden scientific truth, agrees with Cuvier, (it would be very bold for any man to place himself in opposition to Cuvier) so far as this, that, geologically speaking, man is among the most recent of the animal creation. We would place him certainly among the pleiocene formation of the tertiary series, not prior to this.

And Mr. Lyell has the honesty to go one step further; and by a very masterly argument, reduces to an absurdity the theory of Lamarck that man is but an improved monkey. The fact, then, which Revelation teaches, and which scientific discovery is forced to establish, that man has not inhabited the Earth over some six or seven thousand years, is, as I conceive, by far the most important fact in all that concerns the history of the races of mankind.

The thing to be proved is this—that all the difference between the white man and the negro be traced to the influence of climate and habits. This is what I deny, and exactly what the abolitionists affirm. If we believe the Bible, there need be no controversy as to how long a time it has been since the creation of Adam and Eve; for believing it, we start from Noah. The general deluge was A. M. 1656; B. C. about 2348. We are all the children, then, of Shem, Ham, and Japhet; and as the three grand divisions of the human family are white, black, and copper-colored; Christians are generally agreed that the differences between them is a thing of divine ordination; that the same God who caused a confusion of languages at the tower of Babel, made one race to differ from another, as we now see them. That the races do differ physically and mentally in many important particulars there is no sort of doubt; how far they differ, and in what they differ, I shall attempt to show at another time.

If God made them to differ, there is an end of the matter; and they will therefore certainly continue to differ to the end of time, or till He ordains otherwise, let man attempt what he may. But I shall not thus beg the question, but endeavor to show that since the Deluge there has not been time enough for the differences which mark the races to have been effected by climate and habits.

Mr. Prichard has no doubt proven, if it were necessary for a Christian man to attempt to prove what God created, that there is a common origin to the human family. The difficulties in the way of proving this great fact by anything which man can discover, consist in the great number of languages spoken by the inhabitants of different parts of the Earth, and the distinctive differences which so strongly mark the different races.

Seeing no rational way to explain the thing, otherwise, Christians, as before remarked, have almost universally cut the matter short, by saying that God did it; and that he made one man to be black, and another to be white, as instantaneously as he caused them to speak, the one Hebrew, another Greek, another Chinese, and so on, and so on.

Now, these two great instantaneous events, affecting so momentously the fortunes and the destiny of the being whom the Almighty created in his own image, and made but little lower than the angels, is, I maintain, in perfect analogy with what we are in the habit of calling the works of nature. Many histories of human events and of terrestrial things have been written; but yet, within the present century, it has become a favorite expression among the learned to say that the history of the world has yet to be written. The discoveries in Geology, the ability to read the Egyptian Hieroglyphics, the exhuming of long buried cities, have brought to light facts which are entirely free from those circumstances which throw so much doubt upon historical testimony.

Prejudice and passion, ignorance and forgetfulness, have no place in fossil organic, or artificial remains. The most positive of all the new sciences of antiquities, if I may use such an expression, is Geology, and the most obvious and striking of all geological facts or phenomena, is this remarkable one, the instantaneousness of the changes in organic remains, of which the proofs are so abundant.

When we examine, for instance, in our limestone rock, a fossil fish, and find there not only a perfect outline of the body or form of the animal, but his eye, that delicate and perishable organ, which collapses in the act of death, perfectly delineated, so as that no sculptor could imitate it; when we behold in these same limestone rocks the impressions of flowers, and there find every part, even the most minute and delicate, imprinted more faithfully than the ablest artist could possibly copy, we are forced to the conclusion that those plants and animals were instantly caught in all the fullness and freshness of life, and encased in the plastic rock, which crystallized them, as it were, with a rapidity unknown in the laboratory of the chemist.

These fossil remains, and impressions of plants, and animals, are found throughout all the strata of rocks of igneous formation. It would be out of place to enter into an account of them, but they all give evidence of sudden change in the surface of the Earth, and these changes were not confined to one period, but go back in time almost beyond the efforts of the imagination.

I will only take notice of a very remarkable feature in the present surface of the Earth.—Frozen elephants have been found within the Arctic circle, and if they alone of the inhabitants of the tropics had been found in the frigid zone, it might be said that they had been carried there by the general Deluge; but there are also found perfect specimens of tropical ferns and other plants, where now prevails perpetual winter. But taking no account of the tropical plants found in the frigid zone, it would be a curious idea to suppose that an elephant could

have been carried, embedded in an iceberg, if you choose, (mountains of ice existing where elephants live) from the centre of Africa to the northernmost limits of Siberia, and there preserved so sound and sweet as to be eatable by man within the nineteenth century.

Theoretical geologists, both infidel and Christian, have, I believe, come to the conclusion, that a uniform climate once prevailed over the Earth, at which time those animals and plants which are now only found within or near the tropics, were indigenous to what are now frozen countries. Here again, stand out in bold relief the evidences of a sudden, perhaps, almost instantaneous change, ordered by the God of Nature.

In my humble judgment there can be no doubt that at some period of this Earth's history, not prior to the Deluge of Noah, the Almighty, either in wrath or in mercy, effected a total and sudden change in the physical condition of the Earth's surface, affecting materially the state of existence of all living things, and that these geological and climatic changes, are in every sense as miraculous, and inexplicable as any other theory, as the confusion of tongues at the tower of Babel, and the making one race to be white men, another negroes, and so on, and so on.

If we deny the truth or the philosophy of this Bible-way of explaining the differences between the races, we are driven into a dilemma from which, I think, we will find it impossible to extricate ourselves. Mr. Gliddon, and other antiquarians inform us, that the negro is distinctly portrayed on the ancient Egyptian monuments; that they are found in those Pyramids which are considered the most ancient. If the negro then existed as a distinct race, how many centuries must have elapsed for climate and habits to have made him black, from being white, and woolly-haired, seeing the effect of climate and habits upon the race, since the Pyramids were built. And this Egyptian Hieroglyphic testimony is not isolated and doubtful; for all history makes allusion to this same black race. Now, Mr. Gliddon, who is an infidel, though he would have himself to be thought a Christian, estimates that the Egyptians existed as a civilized nation at least ten thousand years before the birth of Moses. I have yet to consider (in my next number,) what changes climate and habits have effected in man within the historic period; but have I not said enough to be privileged to ask, if the man who contends that climate and habits have made all the differences observed between the races, is not forced to agree with Mr. Gliddon in pushing back the time of the creation of man, to say nothing of the Deluge, to an indefinite period, and when he starts with a denial of the truth of Moses, as to the time when man was created, and the time of Noah's coming out of the Ark, to prove what Moses teaches, "that all men are descended from one pair," and therefore are, or ought to be equal, and gets back ten thousand years before the birth of Moses, to a time when the Egyptians were a civilized nation, and there finds portrayed upon their historical monuments the negro slave, for he is there painted as a slave, in lines as clear and unmistakable as the impressions upon the rocks of which I have spoken. What then?

Moses.

The immense importance with which our possessions on the Pacific Coast have been so suddenly invested, is exciting universal speculation in regard to the speediest mode of communication between the two oceans. The merits of the various routes have been already briefly discussed in *The Tribune*, and we have referred to the superior advantages which the isthmus of Tehuantepec appeared to possess over all other routes. Our views are further confirmed by the following additional facts, communicated to us by a gentleman who resided for sixteen years on the river Coatzacoalcas, and is familiar with every part of the route:

"It is now important to be ascertained which is the best and most feasible route, not only for the transmission of the mail, but for the conveyance of passengers and government stores to California. The Panama route is now spoken of, and is brought up before Congress for its action. By that route the United States mail can be carried to San Francisco in about forty days at present, and passengers may reach our California and Oregon possessions at an expense of about \$450. All the peculiar advantages of that route have been already communicated to the public by those interested. I will now call the public attention to a much shorter and cheaper route; the isthmus of Tehuantepec. By looking at the map of Mexico you will find the mouth of the Coatzacoalcas river, situated in N. lat. 18 deg. It is navigable for ocean steamers about 20 miles from its mouth; its general course is due south, and it is navigable for small steamers to within 50 miles of the Pacific Ocean. The continent is just two degrees wide, say 130 miles. On the Pacific Coast is the city of Tehuantepec, about three leagues distant from the port of San Francisco

